

ṢAD KALIMA OR CENTILOQUIUM

of

‘Alî b. Abî Talîb

With the metrical paraphrase of

Rashîd-i Watwât

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INTRODUCTION

The publication of the *Ṣaḍ Kalima* or "Hundred Sayings" of 'Alī b. Abī Ṭālib will provide a reliable text for the general reader, but its primary object is to place within reach of School and College students a collection of aphorisms containing sound principles for moral guidance, in language deserving of careful study. The Sayings are attributed to 'Alī, and the question of their authenticity need not enter here. They are representative of the sententious utterances in which Arab moralists delighted, and throw light on the working of their mind.

These Sayings of 'Alī are the fourth part of a collection bearing the name *Ṣaḍ Kalima*, containing a hundred Sayings in Arabic of each of the first four Khalīfahs. *Watwāt* collected them and paraphrased them in Persian *qit'ahs* of two rhyming couplets each. It is the fourth part with its *qit'ahs* which is reproduced here; it is the most popular of all, and manuscripts of it are apparently numerous, especially those which contain the Sayings and their metrical paraphrase only. Other MSS. contain between each Saying and the metrical paraphrase the explication of the former in Arabic and in Persian, as *e.g.* the Dresden MS. on which Prof. Fleischer

based his text (indicated here by F), and others the Persian only, as *e.g.*, No. 157 (indicated here by B) of the Būhār collection of Persian MSS., Calcutta.

‘ALĪ b. ABĪ ṬĀLIB was cousin german of the Prophet Muḥammad, their paternal grandfather being ‘Abdu’l Muṭṭalib. He very early accepted Islām, and was the first or second convert after Khadīja, the wife of the Prophet. He took part in his battles and expeditions, and was one of the small coterie of representative men who guided state-affairs after his decease. Through his marriage with Fāṭima, a daughter of the Prophet, his relations with him had become still closer.

In 35 H. (656 A.D.) allegiance was sworn to him as Khalīfah in the mosque of Medīnah, but from the beginning of his term of office he had to face opposition, first from ‘Ā’ishah, “the Mother of the Believers,” a widow of the Prophet, in alliance with Ṭalhah and Zubair, two “Companions,” and then from Mu‘āwiyah, the Governor of Damascus. In the last mentioned he encountered a formidable opponent, who established a seat of authority in the Syrian capital, and eventually obtained for himself and his house headship of the Muslim empire.

‘Alī was assassinated at Kūfa in 40 H. (661 A.D.). There had arisen in his time the *shī‘ah* (“party”) of ‘Alī and the *shī‘ah* of Mu‘āwiyah; the term came to be restricted in use to the former’s partisans

only, now known to us as Shiites. Thus arose the schism whereby Muslims became divided into the two great sections, Shiites and Sunnis.

MUHAMMAD b. 'ABDI'L JALİL al 'UMARĪ, known as RASHĪD-i WATWĀṬ, was by profession a scribe or secretary, and in this capacity he served his sovereign and patron Atsiz, Sultān of Khwārizm (Khīva). He was nicknamed *Watwāt* (swallow) on account of the shortness of his stature. The story goes that once he indirectly owed his life to his being of diminutive proportions, for he fell into the hands of Malik Sanjar, who for his lines of taunting defiance ordered him to be cut into seven pieces. But Muntakhabu'dDīn Badī'u'l Kātib turned away the king's wrath by saying: "O King, I have a request to prefer. *Watwāt* is a feeble little bird, and cannot bear to be divided into seven pieces: order him, then, to be merely cut in two."¹

He was proficient in Arabic and Persian, and composed prose and poetry in both languages. His best-known works are the "*Hadā'iqu's Sihr*," a manual of Rhetoric, and the "*Ṣad Kālīma*" (Centiloquium).

His companionship was cherished by Sultān Atsiz. His clever tongue probably proved as serviceable to that ruler as his sallies of wit were entertaining. A rather daring instance of the latter has been preserved: "The Sultān was fond of him,

¹Prof. E. G. Browne, *A Literary History of Persia*, II, 310, 330.

and would not part with him for ever so short a space on account of his wittiness and his good company. He ordered to be built for him a castle over against his own that he might converse with him through the window. Rashīd once stuck his head out at the window, and the Sultān exclaimed : Rashīd, I see the head of a wolf out at your window. He replied : O King, it is not the head of a wolf, but a mirror which I stuck out. Thereon the Sultān laughed at his strange retort.”¹

His death is said to have occurred in 578 H. (1182-3 A.D.), when the aged laureate had outlived his patron some twenty-seven years.

In the accompanying translation the Sayings have all been rendered with the exception of No. 64, which contains a warning that shamelessness and a dissolute tongue are evils resulting from a certain immoral practice.

REFERENCES.

B—Pers. MS. 157, Būhār Library, Calcutta ; it contains the same Persian explicatory notes as F, but not the Arabic ; inaccuracies

¹*Āthārū'l Bīlād* (p.223), by al Qazwīnī, ed. Wüstenfeld, 1848.

are numerous ; it was probably written in 18th cent., and is an indifferent specimen of calligraphy.

F—*Ali's hundert Sprüche*,—ed., and trans. with notes, by M. H. L. Fleischer, and prtd. in Leipzig, 1837 ; based on a MS. in the König. Library, Dresden.

F_n—footnotes in F.

H—MS. in possession of the editor ; written by Kamāl ; good penmanship in *Naskh* and *Nasta'liq*. According to a note on the back of the last folio it was purchased in Sīstān in 1105 H., and according to another, it was entered in the library of Shāhzāda 'Ālamgīr.

M—No. 16-1 Pers. MSS., Calcutta Madrasah ; a good exemplar by 'Alī Dōst Ṭīhrānī, in 1042 H., in Oudh. On folio 1a are the seals of Amānat Khān, 1042 H.; 'Abdu'r Rashīd Dailamī, 1048 H.; 'Ināyat Khān.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ابتدای سخن بنام کسی
که منزّه ز جفت و انبازست
در الطاف او گه و بیگاه
بورخ بندهگان او بازست

قال أمير المؤمنين علي عليه السلام

آن امیر که ذات اقدس او
با رسول خدا بد از یک نور
هر کرا بود دیدۀ حق بیین
می ندیدی ز یک دگرشان دور²

1-2. These ten lines occur only in M.

(۱)

لَوْ كَشَفَ الْغِطَاءَ مَا أَرَدَدْتَ يَقِيناً

حال خلد و جحیم دانستم
بیقین آنچه‌ان که می باید
گر حجاب از میانه بر گیرند
آن یقین ذرّه نیفزاید

(۲)

النَّاسُ نِيَامٌ فَإِذَا مَاتُوا أَفْتَبَهُوا

مردمان غافلند از عقبی
همه گوئی بختگان مانند
ضرر و غفلتی^۱ که می ورزند
چون بمیرند آنکهی^۲ دانند

1. B F omit و before غفلتی

2. M وانکهی ; B آنکهان

(۳)

النَّاسُ بِزَمَانِهِمْ أَشْبَهَ مِنْهُمْ بِآبَائِهِمْ

خلق را نیست سیرت پدران
همه بر صورت^۱ زمانه روند
دوستند آنکه را زمانه نواخت
دشمنند آنکه را زمانه فگند

(۴)

مَا هَلَكَ أَمْرٌ عَرَفَ قَدْرَهُ

هر که مقدار خویشتن^۲ بشناخت
از همه حادثات ایمن گشت
از مضیق غرور بیرون جست
در مقام سرور ساکن گشت

1. B F سیرت

2. F خویش را

(۵)

قِيَمَةُ كُلِّ شَيْءٍ مَا يَحْسِنُهُ

قیمت تو دران قدر علمست
که تن خود بدان بیارائی
خلق در قیمتت بیفزاینده
چون تو در علم خود بیفزائی

(۶)

مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

بر وجود خدای عز و جل
هست نفس تو حجتی^۱ قاطع
چون بدانی تو نفس را دانی^۲
کوست مصنوع و ایزدش مانع

1. حجت F

2. میدان M

¹(v)

الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ

مرد پنهان بود بزیور زبان
چون بگوید سخن بداندش
خوب گوید لبیب گویندش²
زشت گوید سفیه خوانندش²

(٨)

مَنْ عَذَّبَ لِسَانَهُ كَثُرَ إِخْوَانُهُ

گر زبانت خوشست جمله خلق
در مودت برادران تو اند
ور زبانت بدست در خانه
... خصم جان تو چاکران تو اند

1. M transposes v and ʾ

2. H transposes these two *misrā'*

(۹)^۱

بِالْبَرِّ يَسْتَعْبِدُ الْحَرُّ

گرت باید^۲ که پیش تو باشند
 سُروران جهان سر افکنده
 مردمی^۳ کن که مردمی^۴ کردن
 مرد آزان^۴ را کند بنده

(۱۰)

بِشَرِّ مَالٍ الْبَخِيلُ بِحَادِثٍ أَوْ وَارِثٍ^۵

هرکرا مال هست و خوردن نیست
 او ازان مال بهره گی دارد
 یا بتاراج حادثات^۶ رون^۷
 یا بمیراث خوار بگذارن^۸

1. Order in H: ۱۲, ۱۳, ۱۴, ۹, ۱۰, ۱۱

2. H نیکوئی M 3. گر نباید B ; گر تو خواهی H

4. F آزان 5. B یوارث 6. H حادثات

7. F رون ; H یروند 8. H بگذارن

(۱۱)

لَا تَنْظُرْ إِلَى مَنْ قَالَ وَانْظُرْ إِلَى مَا قَالَ

شرف قایل و خساست^۱ او
در سخن کی کننده^۲ هیچ^۳ اثر
تو سخن را نگر که حالش چیست
در گذارنده^۴ سخن منکر^۵

(۱۲)

الْجَزَعُ عِنْدَ الْبَلَاءِ تَمَامٌ الْمَحَنَةُ

در بلیت جزع مکن که جزع
بتمامی دلت کنده^۲ رنجور
هیچ رنجی تمامتر از آن نیست
کز ثواب خدای مانی دور

1. Fn رحسارت; H omits و 2. B Fn کنده

3. B هیچ 4. H substitutes for these two bayt

the pair under ۱۴ 5. F transposes: کنده دلت

(۱۳)

لا ظَفَرَ مَعَ الْبَغْيِ

هر که از راه بغی چیزی^۱ جست
 ظفر از راه او عنان بر تافت
 در ظفر یافت منفعت نگرفت
 پس چنانست آن ظفر که نیافت

(۱۴)

لا ثَنَاءَ مَعَ الْكِبَرِ

هر که بزرگ^۲ پیشه شد همه خلق
 در محافل جفای او گویند^۳
 و آنکه بزرگ^۴ منهم تواضع رفت
 همه عالم ثنای او گویند^۵

1. M چیز

2. H هر که از کبر

3. B جویند

4. H در

5. H substitutes for these two *bayt*

the pair under 11

(۱۵)

لَا بِرَّ مَعَ شَحٍّ^۱

هوکرا بخل پیشه شد دگران^۲
نیست ممکن که طاعتش دارند
حق گذاریمت طاعت اورا^۳
نبود حق چگونه بگذارند

(۱۶)

لَا صِحَّةَ مَعَ النَّهَمِ

نشود جمع هیچ^۴ مردم را
تندرستی و خوردن بسیار
مذهب خویش ساز^۵ کم خوردن
اگر جان عزیز^۶ هست بکار

1. H الشحّ 2. M منه خلق 3. F و ز اورا
prob. in H originally. 4. F transposes : هیچ جمع
5. B گیر 6. H خویش

(۱۷)

لَا شَرَفَ مَعَ سُوءِ الْاَدَبِ^۱

بی ادب مرد کی شود مهتر
گرچه او را جلالتِ نسب^۲ است
با ادب باش تا بزرگ شوی^۳
که بزرگی نتیجهٔ ادب است

(۱۸)

لَا اَجْتَنَابَ مِنْ سَحَرٍ مَعَ الْحِرْصِ^۴

حرص^۵ سوی محرمات کشد
خنک آنکس^۶ که حرص را^۷ بگذاشت
گر نخواهی که در حرام افتی^۸
دست^۹ از حرص می^{۱۰} باید داشت

-
۱. B M ادب 2. B و نسب 3. M باش در همه احوال
4. B M حرص 5. M adds تو 6. F H آنرا
7. H خورده 8. F omits this *miṣrā'*
9. H دست 10. F باز ; Fn می

(۱۹)

لَا رَاحَةَ مَعَ الْحَسَدِ^۱

از حسد دور باش و شاد بزی
با حسد هیچکس نباشد شاد
گر طرب را نکاح خواهی کرد^۲
مر حسد را طلاق باید داد

(۲۰)

لَا مَحَبَّةَ مَعَ مِرْأَةٍ^۳

ابلهست آنکه فعل اوست لجاج
ابلهی را کجا علاج بود
تا توانی لجاج پیشه مکن
گفت^۴ دوستی لجاج بود

1. B F H حسد

2. M بست

3. F مِرْأَةٍ لَجْرَجِ

4. H کافتی

(۲۱)

لَا سَوْدَ مَعَ اِدْتِقَامٍ

صولت انتقام از مردم
دولت مهتری کند باطل
از ره انتقام یکسو شو
قائماني ز مهتری عاطل

(۲۲)

لَا زِيَارَةَ مَعَ الزَّعَارَةِ

چون زیارت کنی عزیز^۱ را
روی خوش دارد^۲ خوی ازان خوشتر
که^۳ اگر بدخوئی^۴ کنی آنجا
آن^۵ زیارت شوند هبّا و هدر

1. B عزیز ; H عزیزان 2. B F omit و 3. M چه
4. B transposes: بد خوی 5. B از

(۲۳)

لا صَوَابَ مَعَ تَرْكِ الْمَشُورَةِ

مشورت رهبر صواب آمد^۱
 در همه کار مشورت باید
 کار انکس که مشورت نکند
 نادره^۲ باشد از صواب آید

(۲۴)

لا مَرَّةً لَكُذِّبٍ

هر که باشد دروغ زن ببری
 از مروت کجا فروغ بود
 گر کند عهد آن خدام بود
 در دهد وعده^۳ آن دروغ بود

1. F آید; Fn آمد 2. نادری H
 3. F وعده; Fn وعده

(۲۵)

لا رِفَاءَ لِمَلُول^۱

مطلب تو وفا ز من ملول^۲
 نشون مجتمع مالال و وفا
 گر کند عهد چون ملالش خواست^۳
 بشکند عهد را بسنگ^۴ جفا

(۲۶)

لا كَرَمَ أَعْزَمُ مِنَ التَّقَى

گر کرمی براه^۵ تقوی رو
 زانکه تقوی سر همه کرم است
 نا گرفتن درم ز وجه حرام
 بهتر از بذل کردن درم است

1. H للملوك 2. H ملوك 3. F خواست ;
 Fn خواست 4. B F بدست 5. F تورا

(۲۷)

لَا شَرَفَ أَعْلَىٰ مِنَ الْإِسْلَامِ

ای که در ذلّ کفر ماندستی
عزّ اسلام دادۀ از کف
گر شرف بایدت^۱ مسلمان شو
که چو اسلام نیست هیچ شرف

(۲۸)

لَا مَعْقِلَ أَحْسَنَ مِنَ الْوَرَعِ

ای که از^۲ دفع لشکر آفات
عاجزی و ترا سپاهی نیست
در پناه ورع گویز ازان که^۳
از^۴ ورع نیکتر^۵ پناهی نیست

1. B باید 2. M در 3. Fz انکه ; Fn زانکه
4. H M کز 5. M خونتر

(۲۹)

لَا شَفِيعَ أَفْجَحَ مِنَ التَّوْبَةِ

ای که بیهوده گناه کردستی
 می نترسی ازان فعال^۱ شنیع
 توبه کن تا رضای حق یابی
 ... که به از توبه نیست هیچ شفیع

(۲۰)

لَا لِبَاسٍ أَجْمَلَ مِنَ السَّلَامَةِ

مرد را گر^۲ ز عقل بهره بود^۳
 هیچ کسوت به از سلامت نیست
 بسلامت^۴ اگر نباشد شان
 کسوت او بجز ندامت نیست

1. B فغان 2. M اگر 3. F است
 عقل خود بهره است B H
 عقل با بهره است B 4. سلامت

(۳۱)

لا دَاءَ أَعْيِي مِنَ الْجَهْلِ

علم درِیست نیک با^۱ قیمت
 جهل درِیست^۲ سخت بیدرمان
 نیست از جهل جز شقاوت نفس
 نیست از علم جز سعادت جان

(۳۲)

لا مَرَضَ أَضْنِي مِنَ قَلَّةِ الْعَقْلِ

ای که روز و شب از^۳ طریق علاج
 در فزونی جسم و جان خودی
 پاره^۴ در خون فزایی^۵ که نیست
 هیچ بیماری چو کم خردی

1. H بی 2. B دروخت 3. M omits.

4. F پایی^۴ 5. F فزایی

(۳۳)

لِسَادِّكَ يَقْنُضِيكَ مَا عَوَّدَتْهُ

بر نگو خوی کن زبانت را
 کان رود بر زبان که خوی کند
 خویش را^۱ بر بدی کنی روزی^۲
 پیش خلقت سیاه روی کند

(۳۴)

الْمَرْءُ عَدُوٌّ لِّمَا جَهِلَهُ

مردمان دشمنند علمبی را
 که ز نقصان خود ندانندش
 علم اگر چه خلاصه دینست
 چون ندانند کفر خوانندش

1. F for را; B adds اگر 2. H زیانرا بده بیاموزی 3. M جهل

(۳۵)

رَحِمَ اللّٰهُ اَمْرًا عَرَفَ قَدْرَهُ وَلَمْ يَتَعَدَّ طَوْرَهُ

رحمت ایزدی بر انکس باد
که عیان در کف جنون نهد
قدر^۱ خود را بداند و هوگز^۲
قدم از حدّ خود بیرون نهد

(۳۶)

اِعَانَةُ الْعِثْدَارِ تَذَكِيرٌ لِلذَّنْبِ

عذر یکبار خواه^۳ از گنهی
کز دو بارست^۴ نقص جاء ترا
بسر عذر باز رفتن تو
قازه کردن بود گناه ترا

1. F حدّ 2. F والگه 3. M خواهی
4. B باره است

(۳۷)

النَّصِيحَ بَيْنَ الْمَلَأِ^۱ تَقْرِيعٌ

گر نصیحت کنی بخلوت کن
 که جز این شیوه نصیحت نیست
 هر نصیحت که بر ملا باشد
 آن نصیحت بجز فضیحت نیست

(۳۸)

اِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ

هرکرا اندکست مایه^۲ عقل
 بیهوده^۳ گفتنش بود بسیار
 مرد را عقل چون^۴ بیفزاید
 درمجامع بکاهدش گفتار

1. MSS. الملاء 2. B مبلغ 3. B Fn M بیوده
 4. H transposes: چون عقل

(۳۹)

الشُّفِيعَ جَنَاحَ الطَّالِبِ

ای که هستی موطالب حاجات^۱
 بیخ نومیختی از دلت بر کن
 تا بمطلوب خود رسی ز ملوک
 دست در دامن شفیع^۲ زن

(۴۰)

ذِفَاقُ الْمَرْءِ ذَلَّةٌ

ای که داری^۳ نفاق اندر دل
 خرابادت^۴ خلیده^۵ اندر خلق
 هر که^۶ سازد نفاق پیشه^۷ خویش
 خوار گردد بنزد خالق و خلق

-
- | | | |
|---------------|-----------------|----------------|
| 1. F مَطْلُوب | 2. H M شَفِيع | 3. B مرکه دارد |
| 4. B بادش | 5. H M خَلِيدَه | 6. B رانکه |
| 7. B خوه | | |

(۴۱)

نِعْمَةُ الْجَاهِلِ كَرُوضَةٍ فِي مَزْبَلَةٍ

ای که داری هنر نداری مال
 مکن از کردگار خود گله
 نعمت و جهل را^۱ مخواه که هست
 در روضه در میان مزبله

(۴۲)

الْجَزَعُ أَتَعَبٌ مِنَ الصَّبْرِ

در حوادث بصر کوش که صبر
 برضای خدای مغفروست
 تن مده در جزع که رنج^۲ جزع
 صده از رنج صبر افزونست

۱. نیست جامان M 2 که رنج for از آنکه H

(۱۴۳)

المَسْئُولُ حَرُّ حَقِّي يَجِدُ

مرد مسئول چون^۱ دهد وعده
خویشتن در مقام شک فکند
مست حر گر^۲ وفا سپرد
نیست حر گو^۳ در^۴ خلاف زند

(۱۴۴)

أَكْبَرُ الْأَعْدَاءِ أَخْفَاهُمْ مَكِيدَةُ

بدترین^۵ دشمن^۶ تو آنرا^۷ دان
که بظاهر ترا نماید بر
مست^۸ ممکن حذر ز دشمن جر
نیست ممکن حذر ز دشمن سر

-
- | | | |
|-----------|--------------|--------------|
| 1. F گر | 2. B Fn H کو | 3. B H کو |
| 4. B F و | 5. F حذر از | 6. B M دشمنی |
| 7. M اورا | 8. B نیست | |

(۴۵)

مَنْ طَلَبَ مَا لَا يَعْنِيهِ فَاتَهُ^۱ مَا يَعْنِيهِ

آنچه ناید بکار مردم را

گر بجستنش هیچ بگراید^۲

فوت گردد ز دست او بیشک

آنچه^۳ او را همی بکار آید

(۴۶)

السَّمَاعُ لِلْغَيْبَةِ هُوَ أَحَدُ الْمُخْتَابِينَ

قا توانی مخواه غیبت کسی^۴

نی که از^۵ ده و نی که از^۶ طیبیت

هر که او^۷ غیبت کسی شنود

هست همچون کننده^۸ غیبت

1. Fn فات 2. F نی ; Fn کز 3. M بگراید ;

B بار آید 4. F آنکه 5. B omits.

6. H مخواه عیب کسی 7. H omits, reading که

for که 8. H omits.

(۴۷)

الذَّلُّ مع الطَّمَعِ

هر که دارد طمع بمال کسان
 قنش در رنج و جانش در جزعست
 تا ثواني طمع مکن زیواک^۱
 هرچه خوار است^۲ جمله در طمعست

(۴۸)

الراحَة مع اليَأْسِ

تا تو دل در امید بستستی
 هرچه رنجست^۳ جمله در دل تست
 چون بریدی امید از دگران^۴
 هرچه آن راحتست حاصل تست

1. M زیواکه 2. F رنجست ; Fn میخوار است

3. M رنجیست 4. F گریان ; M ز مردمان امید

(۴۹)

الْحُرَّانُ مَعَ الْحَرَصِ

ای که در^۱ حرص مانده^۲ شب و روز
 با تن مستمند^۳ و با^۴ دل ریش
 از ره حرص دور شو زیرا که^۵
 هر کجا حرص بیش^۶ حرمان بیش^۷

(۵۰)

مَنْ كَثُرَ مَزَاحُهُ لَمْ يَخْلُ مِنْ حَقْدٍ

علیه^۱ او استخفاف به
 هر که سازد مزاح پنبه^۲ خویش
 گر امیرست پاسبان گرده
 در همه دیده ها سبک باشد
 بر همه سینها گران گرده

1. B F H از 2. B با 3. M زیرا که 4. Fn بیش

(۵۱)

عَبْدُ الشَّهْوَةِ أَذَلُّ مِنْ عَبْدِ الرِّقِّ

هوکه او بنده گشت شهوت را
هست نفسش^۱ خسیس و طبع لثیم
بنده شهوتست در خواری
بتر^۲ از بنده خورده بسیم

(۵۲)

الْحَاسِدُ مَغْتَاطٌ عَلَيَّ مِنْ لَا ذَنْبَ لَهُ

هست مرد حسود خشم آلود
بر کسی^۳ کو نکرد هیچ گناه
نعمت خلق دیده^۴ نتواند
رنجه باشد ز اصطناع اله

1. B F H نفس

2. F H بدتر

3. M کس

4. B ار

5. F دید

(۵۳)

كَفَى بِالظَّفَرِ شَفِيعًا لِلْمَذْنِبِ

بر گنهگار چون شعی قادر
عفوکن زانکه بیگنه کس نیست
در مراد او شفیع کس نبود
ظفر تو شفیع او بس نیست^۱

(۵۴)

رَبِّ سَاعٍ فِيمَا يَضُرُّهُ

ای بسا کس که طالب کاریست
که^۲ در آن کار باشدش خذلان
ناصر او شود^۳ ازان^۴ غمگین
حاسد او شود^۳ ازان^۵ شان

-
1. F omits this *bayt*. 2. B پس
3. M transposes : ازان شود 4. F در آن ; H زو
5. H ازو

(۵۵)

لَا تَتَّكِلْ عَلَى الْمَنِيِّ فَإِنَّهَا بَضَائِعُ النَّوْكِى

تکیه بر آرزو مکن که نه^۱ هرچه
آرزو باشد^۲ ببخشد^۳ حق
هرکه بر آرزو کند تکیه
ببر عاقلان بود احمق

(۵۶)

الْيَأْسَ حَرُّ الرِّجَاءِ عَبْدٌ

گر بیدی ز مردمان تو امید
بتن آزادی و بدل شادی
در بدیشان امید در بستی
دادی از دست عز آزادی^۴

۱. M ز ۲. H باشد ۳. M ببخشد ۴. B آزادی و

(۵۷)

ظنُّ العاقلِ كهانَةٌ

هر اشارت که مرد^۱ عاقل^۲ کرد
 بر اشارات او مزید^۳ مجوی
 ظن عاقل بود بهر کاری
 در اصابت چو حکم^۴ اختروگویی

(۵۸)

من نظر اعتبر

مرد در کارها چو کرد نظر
 بهر^۱ اعتبار ازان برداشت
 هرچه آن سودمند بود^۲ گرفت^۳
 هرچه نامردمند بود گذاشت^۴

1. _ M ظن

2. H انا

3. M omits.

4. F بگرفت

5. F بگذاشت

(۵۹)

الْعَدَاوَةُ شَغْلٌ شَاغِلٌ^۱

هرکه پیشه کند عداوت خلق

از همه چیزها^۲ جدا گردد

که دلش خسته^۳ عنا باشد

که تنش بسته^۴ بلا گردد

(۶۰)

الْقَلْبُ إِذَا أَكْرَهُ^۴ عَمِي

بستم دل بهوی علم مبر

کانستم آتش دل افروز

هیچ خاطر اگرچه^۵ تیز بود

بستم هیچ علم ناموزن

1. Reading of F,—the meaning being 'it is an occupation which distracts attention from aught else'; for شَاغِلٌ H has القلب; B بلا لفع; M بلا فائدة

2. F خیرها; Fn چیزها

3. M بسته

4. B کره

5. H فهم خاطر و گرچه

(۶۱)

الادب صورة العقل

با ادب باش در همه احوال
 که ادب نام نیک را سبب است
 عاقل آنست که ادب دارد
 نیست عاقل کسی^۱ که بی ادبست

(۶۲)

لا حیاءَ لحریص

هر که باشد حریص بر چیزی
 ناید او را ز جستن آن شرم
 برون از نهان او خجلت
 بشود از سرشت او آزارم

۱. کسی

(۶۳)

مَنْ لَاتَ اسَافِلَةً صَلَبَتْ اَعَالِيَهُ

هر که باشد ضعیف اتباعش
در کف اقویا بود مقهور
نشود بی متابعان هرگز
هیچکس بر منازلان منصور

(۶۴)

(در حذف این ابیات رجوع کن به مقدمه ص x)

(۶۵)

السَّعِيدُ مَنْ وَعَظَ بِغَيْرِهِ^۱

نیکبخت آنکسی بود که دلش
آنچه نیکویی دروست به پذیرد
دیگران را چو پند داده شود
او از آن پند بهره برگیرد

1. In لغیره; H adds فهِرِ يَعْظُهُ

(۶۶)

الحِکْمَةُ ضَالَّةُ الْمُؤْمِنِ

هر که چیز^۱ ز نفیس گم شودش
 بسته دارن بجستنش هست
 جان آنکس که مؤمن پاکست
 هم بدانسان طلب کند حکمت

(۶۷)

الشَّرَّ جَامِعٌ لِمَسَاوِي الْعُيُوبِ

قا توانی مگره گرد بدی
 گر^۲ ترا هست طینت ظاهر
 کز بدی فضل توشون پنهان
 وز بدی عیب توشون ظاهر

۱. B H چیزی

۲. B بدین سان ; M بر آن

۳. Fn H که

(۶۸)

كثرة الرفاق نفاق وكثرة الخلف شقاق

در رفاق کسان غلو مکنید

که از آن قهمت ریا^۱ زاید^۲

وز خلف مدام دور شوید

که از آن دشمنی بیفزاید

(۶۹)

رَبِّ اَمَلٍ خَائِبٍ

ای که بستی امید در چیزی

غم مخور گر نیاوریش^۳ بدست

بس امید^۴ که آن نکشت وفا

بس شگوفه که بشگفید و نبست

1. F نفاق 2. F آید ; B ریاض آید

3. M نیامد آنت 4. H امید ; M امید

(۷۰)

رَبِّ رَجَاءٍ يُوَدِّي^۵ إِلَيَّ الْحَرَمَانَ

نه هراڻ کو^۱ امید چيزی کرد^۲
کسب آن چیز باشدش آسان
بس امید^۳ که هست عاقبتش
محنت یاس^۴ و آفت حرمان

(۷۱)

رَبِّ أَرْبَاحٍ تُوَدِّي^۵ إِلَيَّ الْخُسْرَانَ^۶

ای بسا مرد سود جوینده
که قدم در ره مخوف نهاده
عاقبت چون بدستش آمد سود
او ازان سود در زیان افتاد

1. B که 2. M بست 3. M امید 4. H ریاس
5. MSS. یوَدِّي 6. Fn الحرمان

(۷۲)

رَبِّ طَمَعِ كَاذِبِ

در طمع دل نبست باید هیچ
که طمع بیدشت دروغ بود
آتشی^۱ کان^۲ طمع بر افروزد
کم ز خاکستورش فروغ بود

(۷۳)

الْبَغْيِ سَائِقٌ^۳ إِلَى الْحَيْنِ

بغی شومست گرد بغی مگرد
بغی بیخ حیات را بکند
مرد را از صف بقا ببرد
تا که اندر^۴ کف فنا فکند

1. M آتش 2. B گرد (for گور) 3. B سابق
4. H ناگهش در .

(۷۴)

فِي كُلِّ جُرْعَةٍ شَرْقَةٌ وَمَعَ^۱ كُلِّ أَكْلَةٍ غَصَّةٌ^۲

نیک و بد بیش و کم صلاح و فساد^۲

هست آمیخته درین عالم

هیچ راحت ندید کسی بی زنج^۳

هیچ شادی ندید کسی بی غم^۴

(۷۵)

مَنْ كَثُرَ فِكْرُهُ فِي الْعَوَاقِبِ لَمْ يَشْجَعْ

هر که در عاقبت بسی نگرد

نیم^۵ دل باشد^۶ و تنک زهره

نه بیابد ز عزّتن حصّه

نه بگیرد ز کام دل بهره

1. H مع 2. M فساد 3. F غم 4. F هم

5. B F H نیم 6. F adds او after باشد

(۷۶)

اذا حلت المقادير ضلت الندابير

چون قضای خدای عز و جل
بر سر بنده^۱ شود نازل
همه تدبیر^۲ او شود گمراه
همه تقدیر^۳ او شود باطل

(۷۷)

اذا حلّ القدر بطل الحذر

چون قضای خدای نازل گشت
تو ز تسلیم و صبر ساز پناه
نتوان کرد دفع او بحذر
نتوان بست راه او بسپاه^۴

جل B 3. تدبیر H 2. المقادیر M 1.
بصواب H 4.

(۷۸)

الاحسان يقطع اللسان

هر که کردی بجای او احسان
مال دادی و^۱ مرد بخردی
هم ضمیرش بمهر پیوستی
هم زبانش ز هجو پیوستی

(۷۹)

الشرف بالفضل والادب لا بالأصل^۲ والنسب

فضل جوی و ادب که نیست بحق
شرف مرد جز بفضل و ادب
مرد بی فضل و بی ادب خورده است
گرچه^۳ دارد بزرگ اصل و نسب

۱. M omits ۲. H بالادب ۳. F H ورچه

(۸۰)

اکرم الادب حسن الخلق

مرد بد خوی بر همه عالم
بی سبب سال و ماه^۲ در غضب است
نیک خوئی گزین که نزد^۳ خرد
نیک خوئی شریفتر^۴ ادبست

(۸۱)

اکرم النسب حسن الادب

ای که مغرور مانده شب و روز
ببزرگی اصل و عز نسب^۵
تو بحسن ادب گرای که هست
نسب بهتر تو^۶ حسن ادب^۷

-
1. H M در 2. B و مال 3. B مرد 4. M شریف
5. Fn عز و نسب 6. Fn H شو 7. H نسب خردتر
عز for عز

(۸۲)

افقر الفقر الحمق

گرفقیری و نیستی احمق
 ق۱! ازان فقیر هیچ نذیشی^۲
 شکر کن اندرین^۳ مقام که نیست
 بتر^۴ از حمق هیچ درویشی

(۸۳)

أوحش الوحشة العجب

گر ترا پیشه خویشتن بینی است^۵
 مردمان از تو مهر بردارند
 مو^۶ ترا در مضایق^۷ وحشت^۸
 بی جلیس و انیس یگذازند

-
1. B تو 2. H نیندیشی 3. M اندران
 4. B.H بدتر 5. F بینست 6. F پس
 7. H مضایف 8. F وحشت

(۸۴)

أغني الغني العقل

ای که خواهی توانگری^۱ پیوست
 تا^۲ ازان ره رسی بهتری^۳
 از خرد جوی مهتری زیرا که^۴
 نیست همچون خرد توانگری^۵

(۸۵)

الطامع في وثاق الذلّ

تا توانی مگرد گرد طمع
 اگر از عقل بهره داری
 زانکه پیوسته مردم طماع^۵
 بسته باشد^۶ برشته خوری

1. B توانگری 2. B تو 3. H بهتری ;
 4. B F زیرا 5. B طامع 6. B باشند
 توانگری

(۸۶)

احذروا انفار^۱ النعم فما كل شار^۲ بمردود

ای که با نعمتی بسیرت بد
نعمت خویش را ز خود مرمان
که نه هرچه^۲ رمیده شد ز کسی
باز آوردنش بود آسان

(۸۷)

اکثر مصارع العقول تحت بروق الاطماع

آفت عقل مردم از طمع است
قا توانی سری طمع مگر ای
چون طمع دستبورد بنماید
عقل مردم در افتد^۳ از پای^۴

1. M انفار

2. M adds آن

3. H در افتد

4. F جای

(۸۸)

من اَبَدِي صفحته للحق ملك^۱
ومن اعرض عن الحق هلك^۲

هركه برحق بود بهر دو جهان
حاصل آرد^۳ بجملي^۴ اغراض
باز در ورطه هلاك افتد
آنكه^۵ از راه حق كند اعراض

(۸۹)

اذا املقتم فتاجروا الله بالصدقة

هيچ چيزي مدهان تو چون صدقه
هست ازو^۶ مال و جاه را بيشي
او رساند بنياز^۷ و استغنا
او دهاند ز رنج درويشي

-
1. B ملك 2-3. Occurs in M only, but is necessary to complete the sense, and the metrical paraphrase indicates that it should be included. Probably there was confusion with the Arabic explicatory note, which reads; من اقبل على الحق ملك
و بجملي M 4. F آيد 5. M 6. ومن اعرض عنه ملك
هركه M 7. H از 8. F omits و

(۹۰)

من الان عوده^۱ کشف^۱ اغصانه

هرکه با کتوان کند نرمی
ماند اندر^۲ بلیت ایشان
نهندش برآستی گردن
نبردش بواجبی فرمان

(۹۱)

قلب الاحمق فی فیه^۳

هرکه اوهست با حماقت جفت
جایگاه دلش دهان^۴ وی است
هرچه دارد ز نیک و بد در دل
آن همه بر سر زبان وی است

۱. Fn کشف ۲. B اوفتد ۳. F فیه

۴. F زبان

(۹۲)

لسان العاقل في قلبه

هرکه او^۱ هست با کمال خرد
 هست پنهان زبان او در دل
 نشود هیچ سر او^۲ پیدا
 نشود^۳ هیچ گفت او باطل

(۹۳)

من جری في عنان أمله عثر بأجله

در همه کارها بگفت هوا
 هرکه بدهد عنان بدست امل
 زود^۴ باشد که آن امل ناگاه
 اندر اندازدش بچاه اجل

-
- | | |
|--------------|------|
| 1. F l ; F n | 2. H |
| 3. B M | 4. H |

(۹۴)

اِذَا رَصَلْتَ اَلَيْكُمْ اطْرَافَ النِّعَمِ
فَلَا تَنْفَرُوا اَقْصَاهَا بِقَلَّةِ الشُّكْرِ

چون بیایی تو نعمتی و^۱ چند
خور^۲ باشد چو نقطه^۳ موهوم
شکر آن یافتہ فرو مگذار
کہ زنیافتہ شوی محروم

(۹۵)

اِذَا^۳ قَدَّرْتَ عَلٰی عَدُوِّكَ فَاَجْعَلِ
الْعَفْوَ عَنْهُ^۴ شُكْرًا لِلْقُدْرَةِ^۵ عَلَيْهِ^۶

چون شوی بر عداو^۷ خود قادر
عفو را شکر قدرت خود ساز
رحم کن رحم کن کہ هرچه کنی
در جهان جز همان نیایی باز

-
- | | | |
|----------------|-------------------|----------|
| 1. B مر ; M در | 2. M جزء | 3. H اذ |
| 4. M عنك | 5. B M شكر القدرة | 6. M عنه |
| 7. Fn عدوي | | |

(۹۶)

ما أضمر أحد شيئاً إلاّ ظهر في فلتات

لسانه و صفحات وجهه

هر که^۱ چیزی نهفت اندر دل

قا بدانی که چیست می^۲ جویش

گاه اندر میانه گفتش^۳

گاه اندر کرانه رویش

(۹۷)

اللّهُمَّ اغفر رموزات الالفاظ وسقطات الالفاظ

و شهوات الجنان و هفوات اللسان

این گناهان که یاه خواهم کرد

یا رب از ما بفضل^۴ در گذران

زده چشم و زشتی گفتار

راندن شهوت و خطاء زبان

1. Fn مرچه 2. H مم 3. Fn گفتش

4. M از فضل خویش

(۹۸)

البخیل مستعجل^۱ الفقر^۲ يعيش في
 الدنيا عيش^۳ الفقراء^۴ ويحاسب
 في الآخرة^۵ حساب^۶ الأغنياء
 هست مرد بخیل رة داده
 فقر را سوی خویشتن بهشتاب
 این جهان همچو مفلسانش معاش
 و آن جهان چون توانگرانش حساب

(۹۹)

لسان العاقل وراء قلبه^۷
 مرد عاقل که سخن گفتن
 دل خود هادی^۸ زبان دارد
 تا حدیثی^۹ بدل نیندیشد
 هر زبان^{۱۰} آن حدیث نگذارد

-
- | | | |
|-------------------------|---------------|--------------|
| 1. M يستعجل | 2. H للفقر | 3. M يعيش |
| 4. B الفقر | 5. B M العقبى | 6. M كه حساب |
| 7. H طابع for وراء قلبه | 8. H طابع | |
| 9. M حدیث | 10. F زبان | |

(۱۰۰)

قلب الاحمق وراء لسانه

مود احمق گه سخن گفتن

دل خود تابع^۱ زبان دارن

هرچه یابد^۲ بگوید او انگه^۳

دل بر آن^۴ قول گفته^۵ بگمارد

—

-
1. H طابع 2. M آید 3. F انگه ; B روانگه ,
H روانگه , B H omitting 4. B بدان
5. M گفت

Sad Kalima *or* Centiloquium

of

‘Alī ibn Abī Tālib

with the metrical paraphrase

of

RASHĪDU’D-DĪN “WATWĀT.”



**With the name of Allāh, the compassionate
and compassioning !**

These words begin with the name of One
Unique and free from participant ;
His door of grace in season and out
Stands ope to each that is His servant.

**Thus spake the Emīr of the Faithful, ‘Alī,
—Peace be to him !**

That Emir, whose holy being
With the Apostle’s light was one,
—Who had a truth-discerning eye
Saw the twain in kinship one.

I.

**Even were the veil removed I'd not increase
in certitude.**

Of heaven I know and of hell
With certainty meet and fit ;
Were the curtain removed between
Certainty would grow no whit.

II.

**People are asleep,—when they die, they
become awake.**

Men are heedless of their latter end,
*One may liken all to the sleeping ;
The harm they do and their heedlessness
Is a knowledge gained from death's keeping.

III.

**People have more affinity with their own
time than with their fathers.**

Sons follow not their fathers' ways,
To the fashion of his time each turns,
Friends of him whom fortune favours,
Enemies of him whom it spurns.

IV.

**He perishes not who knows his own
quality.**

Who knows his own capacity
Is safe whate'er betide ;
Escapes the narrows of vanity
In mansion of joy to abide.

V.

**The worth of any man is what he knows
well.**

Thy worth lies in that knowledge
Wherewith thou dost equip thee,
And grows in the eyes of men
As knowledge grows within thee.

VI.

Who knows himself, knows his Lord.

For the being of God, great and high,
Thou art an argument conclusive ;
When thou knowest thy self, thou'lt know
it
Created by Him, God creative.

VII.

The man is hid beneath his tongue.

The man is hid beneath his tongue,
When he speaks he is found out ;
If he speak good, they call him clever,
If ill, they designate him lout.

VIII.

Whose tongue is sweet, has many friends.

If thou keep a pleasant tongue
As a brother all will love thee ;
If it be ill, thy very henchmen
Will be deadly foemen to thee.

IX.

The freeman is made a thrall by virtue.

If thou would'st this world's lords
Meekly stand before thee,
Quit thee manfully, for
That maketh bond the free.

X.

Forebode to miser's hoard hazard or heir.

He that hath but useth not,
In his wealth he hath no share ;
'Tis either ravaged by mishaps,
Or he leaves it to an heir.

XI.

Heed not the speaker, but his speech.

Be the speaker base or noble
Doth not concern his utterance ;
Heed his words, what sort they are,
Not him that gives them utterance.

XII.

Impatience under trial completes affliction.

Fret not thyself in time of trial,
For fretting wholly grieves the heart ;
No grief is so complete as this,
From God's reward to stand apart.

XIII.**No success with wrong-dealing.**

Who seeks his end in wrongful way,
Success doth turn her rein from it ;
And if success he gain, it boots not,
—No better held than lack of it !

XIV.**Praise billets not with pride.**

Who behaves proudly, the people all
Openly decry his haughty ways ;
While he that walks a humble gait,
All the world is loud in his praise.

XV.**Beneficence conflicts with stinginess.**

Whose practice is greed, it ne'er can be
Others will him obedience render ;
That implies discharge of rightful due,
—A right he has not how can they render ?

XVI.

Health and gluttony go not hand in hand.

Ne'er combined in one we see
Health and greedy appetite ;
Make thy rule a modest fare,
If dear life thou'dst use aright.

XVII.

Gentility mates not with boorishness.

The churl never can be chief
Though high his pedigree ;
Be mannerly to be great,
And know manners make degree.

XVIII.

**There is no avoiding the forbidden where
there is covetousness.**

Coveting leads to things forbidden ;
Happy he that doth not covet !
If thou would'st shun unlawful ways,
Withhold thyself afar from it !

XIX.

Peace of mind brooks not envy.

Keep clear of envy, and happy be,
For happy none can live with it ;
And if you would be wed with joy,
Envy divorce from your hearth for it.

XX.

There is no love with contentiousness.

Foolish are the contentious ;
For folly there is no cure.
Whilst you can, avoid contention,
This bane makes friendship insecure.

XXI.

Headship comports not with vengefulness.

The vengeful onslaught
Annuls supreme estate ;
Avoid quest of revenge,
Or lose thy high estate.

XXII.

Crossness is poor greeting.

When thou visitest thy friend, greet him
With a smile, and conduct more pleasing ;
For if thou bear thyself crossly,
Futile the aim in such visiting.

XXIII.

A true course cannot dispense with counsel.

Counsel comes to guide aright,
And has its place in each affair.
He that will not be advised,
If right result it will be rare.

XXIV.

A liar has no manliness.

Who has recourse to lies, in him
No manly splendour you'll perceive ;
If he make a pact, 'tis false,
And if he promise, 'tis to deceive.

XXV.

There is no fidelity in one liable to aversion.

Seek not good faith from one who is fickle,
 These qualities will ne'er unite, forsooth ;
 If he make a pact, with whim of aversion
 He'll surely shiver it with stone of ruth.

XXVI.

No generous quality so honourable as piety.

If thou art generous, walk piously,
 For that is source of all nobility ;
 To stay thy hand from unlawful coin
 Is better than its like in bounty.

XXVII.

**No higher honour than surrender to God
 (Islām).**

Thou that dwellest in base unbelief,
 Thou hast lost the glory of Islam !
 If honour thou'dst have, turn Muslim,
 For no other can vie with Islam.

XXVIII.

No asylum better than abstinence.

Thyself too weak to ward off ills,
And with no host at thy control,
Take refuge in abstinence, for
Best safeguard is this pious rôle.

XXIX.

No intercessor more potent than penitence.

Committer of unending sin,
Hast no fear of thy foul deeds?
Repent thee God's good will to gain,
For penitence best intercedes.

XXX.

No garb so fair as safety.

For the man of understanding
Safety is his best raiment ;
If safe and sound, yet not content,
Remorse is his sole garment.

XXXI.

No malady more baffling than ignorance

Knowledge is a pearl fine and rare,
But ignorance sore, cureless pain,
That yieldeth only misery ;
From knowledge is but joy to gain.

XXXII.

**No ailment more serious than littleness of
understanding.**

Thou who day in day out art wrapt in care
Of bodily nurture and longevity,
An increase seek of thine understanding,
Than lack of which is no worse malady.

XXXIII.

**Thy tongue obliges thee to what thou hast
accustomed it.**

Accustom thy tongue to speaking good,
For as 'tis used so it utters ;
Make ill its wont, a time will come
And shame thee in presence of others !

XXXIV.

Man is an enemy of what he does not know.

Men are enemies of the knowledge
Which from their own defect they have not ;
And knowledge, though the substance of
faith,
They call unbelief, having it not.

XXXV.

**God has mercy on him who knows his
proper sphere, and does not exceed his
limit.**

Mercy divine on him who
Rein to phantasy gives not,
But well knows his own limits,
And his bound transgresses not !

XXXVI.

To repeat excuses is to recall the offence.

For thy fault once seek pardon,
There's loss in doubly suing ;
And thy return with new plea
Reminds of thy offending.

XXXVII.

Counsel given in a gathering is reproach.

Give thy counsel privily,
For this its nature implies ;
In counsel given publicly
Shame of exposure lies.

XXXVIII.

As sense grows fuller, talk declines.

He who has small stock of sense
Oft and foolishly chatters ;
Whose good sense grows, few his words
With men when he foregathers.

XXXIX.

An intercessor is a wing to the seeker.

O thou that art in quest for thy needs
Uproot despair from out thy heart ;
That thou may'st gain thy desire of kings
Pluck the skirt of one shall plead thy part !

XL.

Man's hypocrisy is abasement.

Thou that dost harbour hypocrisy within,
 May a thorn in thy throat find penetration !
 And he that maketh it practice and profes-
 sion
 Is abased before Creator and creation.

XLI.

The wealth of the ignorant is a garden in a midden.

If thou hast wits, but no means,
 Of thy Maker think no ill ;
 Seek not wealth with ignorance,
 —'Tis a garden in a dunghill.

XLII.

Fretting is more exhausting than patience.

In vicissitudes strive with patience,
 For that is joined to God's good will ;
 Yield not to fretting, whose vexation
 Than patience holds much greater ill.

XLIII.

The petitioned is free till he gives a promise.

When one who is entreated makes a promise,
He places himself in uncertainty ;
He is free if he walks the way of good faith,
Not, if he knocks at the door of treachery.

XLIV.

The greatest foe has his wiles best concealed.

Know him for thy worst enemy
Who makes show of sincerity ;
One has guard on the open foe,
But not on a foe secretly.

XLV.

**Who seeks what does not concern him, that
which does concern him will escape
him.**

That which stands not to his use,
If one take thought to seek it,
Then that which is of service,
Most surely shall he lose it.

XLVI.

**Who listens to scandal is one of the two
scandal-mongers.**

So long you may, seek in humour
Or in earnest no slander ;
Who lends his ear to calumny
Is no better than its speaker.

XLVII.

Abasement companies with greed.

Who hath desire of others' goods,
Hath anguish of body and mind ;
So far as thou canst, covet not,
For abasement lies there confined.

XLVIII.

**Peace of mind is associated with the enter-
taining of no hopes.**

So long thy heart is bound to hope,
It will harbour all grief there is ;
When thou dost cut off hope from men,
Thou wilt attain all peace that is.

XLIX.

Loss and greed go hand in hand.

Thou that art covetous, day and night,
With bodily anguish and heart-sore,
Get thee afar from this thy way,
The more the greed, the more loss in store.

L.

**He that often jests, will not escape spite
and disesteem.**

He that oft and lightly jests,
From chief to herd will changed be,
In the eyes of all held cheaply,
And to all a burden be.

LI.

A slave to lusts is meaner than a bond-slave.

He that serves his appetites
Has sordid soul and nature base ;
And meaner he enslaved by lust
Than slave procured in market-place.

LII.

The jealous is enangered at the guiltless.

The jealous man does rage
At him has done no ill,
Brooks not sight of happy folk,
Is vexed at God's good will.

LIII.

Success sufficeth as intercessor for the guilty.

If falls the guilty in your power,
—Forgive, for none is without sin!
If he have none to intercede,
—Be satisfied, did not you win?

LIV.

Many there be run after their own hurt.

Many a one takes pains to seek
What must involve discomfiture,
And grieves thereby his sincere friend,
And gives his jealous rival pleasure.

LV.

**Rely not on desires, for they are the stock
of fools.**

Do not rely upon desires,
God will not give thee all thy wish ;
He that thereon puts his trust,
Wise men esteem him foolish.

LVI.

**Non-expectancy is a freeman, and hope a
slave.**

If thou cut off hope of thy fellowmen,
Thy body will be free, and thy heart gay ;
But if thou fix thy hope on them,
Thou'll play the glory of freedom away.

LVII.

A sage man's idea is a presage.

Any hint from a wise man's mind,
Than that you need seek nothing better ;
The thought of the wise in every concern,
Is sound as the word of astrologer.

LVIII.

To look is to take a lesson.

Who opens his eyes to facts,
Carries some lesson away ;
The useful he takes to himself,
And what is unuseful lets stay.

LIX.

Enmity is a busying business.

He who deals in enmity,
Stands removed from better aims ;
Now we see his heart care-worn,
Now his body bound to pains.

LX.

A heart constrained is blind.

Constrain not the mind to knowledge,
For passion is kindled by forcing ;
And though a mind be sharp and keen,
Force cannot induce it to learning.

LXI.**Manners showeth reason.**

Bear thee politely alway,
For manners will bring good name ;
Who well comports himself is wise,
The churlish earns no such fame.

LXII.**The covetous knows no modesty.**

Who is covetous of aught,
Pursues it without shame ;
Reserve doth fly his nature,
And modesty his frame.

LXIII.**Whose inferiors are weak his superiors are hard.**

Whose followers are weak,
Is mastered by strong foes ;
He that has no backers
Must yield when foes oppose.

LXIV.

This "Saying" has been omitted,—see Introduction, p. x

LXV.

Blessed is the man who is exhorted through others.

Fortunate the man whose heart
 Approveth what hath good in it!
 And counsel heard to others given,
 He turneth to his profit.

LXVI.

Wisdom is the stray-beast of the Believer.

Who has lost a precious thing,
 Bends his purpose to its quest;
 The soul of a Believer true
 Seeks wisdom with like zest.

LXVII.

Evil combines the mischiefs of defects.

Resist recourse to evil,
 If thou art of nature pure;
 For it will hide thy merit,
 And bring thy fault exposure.

LXVIII.

**Oft-consenting is dissembling, and oft-dis-
senting schism.**

Be not exceeding in agreeing,
—You'll be suspect of hypocrisy ;
Shun being constantly differing,
For such increases enmity.

LXIX.

Full many a hope deceives.

Should your heart be fixed on aught,
Though that fail you, grieve not ;
Many a hope goes unfulfilled,
Many a bloom that fruits not !

LXX.

**Many the hope that delivers to disappoint-
ment.**

Not all who entertain a hope
Find attainment a light affair ;
Many the hopes that have for end
Woeful loss and travail of despair.

LXXI.

Many a gain leads to loss.

Many a one in quest of profit
Sets forth on a way he should dread ;
When in the end he reaches his aim,
He finds it turned to loss instead.

LXXII.

Many a desire doth dupe.

None should build upon desire,
For it lieth oft and lightly ;
And the fire it enkindleth
—Dull ashes glow more brightly !

LXXIII.

Arrogance urgeth to ruin.

Shun this ill-omened oppression,
Uproots the seed of existence ;
It takes men from the living ranks,
A prey to non-existence !

LXXIV.

**In every gulp there is choking, and with
every bite an obstruction in the throat.**

Good and bad, and gain and loss, we see,
And right and wrong, mixed here below ;
None knoweth peace without distress,
Or joy without alloy of sorrow.

LXXV.

**Who reflects much on the consequences will
never be brave.**

Who ponders much upon the end
Half-hearted is and little brave ;
No outward honour will he gain,
Nor attain what he doth crave.

LXXVI.

If Fate stays, planning strays.

When the Most High's decree
Lights upon His creature,
His every plan goes agley,
And every scheme brings failure.

LXXVII.

When Fate alights, precautions are vain.

When the Divine decree alights,
In yielding and patience take safety ;
One cannot avert it by caution,
Nor obstruct its path with an army.

LXXVIII.

Favours cut tongues.

To whom you've rendered a favour,
You've bought him your man with that thing ;
You've bound his mind to affection,
Cut off too his tongue from jibing.

LXXIX.

**Nobility lies in worth and civility, not in
birth and gentility.**

Virtue seek and culture, for
Man's nobility these define ;
And he who lacks these qualities
Is small though high his stock and line.

LXXX.

The noblest culture is beauty of character.

An ill-natured churl with everyone,
For aye and for nought, gets fuming ;
Choose good habits, pray, for the wise say,
Nice ways are best part of good-breeding !

LXXXI.

The noblest ancestry is good-breeding.

Thou who art filled with pride day and night
Of thy honoured line and family,
Turn thy care to refining thy mind,
—Culture is best genealogy.

LXXXII.

The poorest poverty is folly.

If thou art poor, but not such a fool
That need doth cause thee anxiety,
Give thanks in this thy state and know,
Than folly is no worse poverty.

LXXXIII.

The loneliest lonesomeness is self-conceit.

If thou art centred on self,
Men will withdraw affection,
And leave thee in straits forlorn,
Without friend or companion.

LXXXIV.

The greatest wealth is understanding.

Thou who would'st add to thee riches
To reach to some high dignity,
Seek thou this rank through wisdom, for
No wealth is like sagacity.

LXXXV.

The greedy is fast in bonds of baseness.

With good sense if thou art blest,
Strive to shun covetousness,
For always a greedy man
Is bound with cords of baseness.

LXXXVI.

**Take heed lest blessings fly thee, if or not
every runaway is restored.**

Thou who art favoured with blessings,
By misconduct do not scare them ;
Not all that run fearful away
'Tis easy to restore them.

LXXXVII.

**Reason has most throws from cupidity's
flashes.**

Reason's bane is from desire,
Try not towards it to incline ;
For when it gains the upper hand,
Human reason falls supine.

LXXXVIII.

**Who shows his front to truth, will be master,
and who backs from the truth goes under.**

Who cleaves to truth, in both worlds
Will attain his ends in full ;
He will fall in ruin's abyss
Who leaves the path that is rightful.

LXXXIX.

**When ye are destitute, negotiate with God
with alms.**

Know that nought is like to alms,
Which means and rank increaseth,
Raiseth to proud independence,
From grievous need releaseth.

XC.

Whose wood is soft, his branches are rough.

Who gently treats his underlings,
Stays ever at their mercy ;
They do not deal with him aright,
Nor fulfil commands duly.

XCI.

The fool has his heart in his mouth.

Whoso is mated with folly,
His heart in his mouth doth stay,
And all it holds of good or ill,
To his tongue's tip finds its way.

XCII.

The tongue of the sensible is in his heart.

He that is profoundly wise,
In his heart his tongue has hiding ;
He never lets a secret out,
Nor ever says a foolish thing.

XCIII.

**Who runs in the reins of hope, death will
trip him up.**

At desire's behest who yields his rein
To the hand of hope in each matter,
Then soon and sudden him hope will cast
Into the pit of disaster.

XCIV.

**When one side of favours reaches you, do
not scare away the farther side by
want of gratitude.**

When you obtain any favour,
Though smallest conceivable dot,
Omit not therefor to be grateful,
And forfeit that you've not yet got.

XCIV.

When you get your enemy in your power,
let his forgiveness be your gratitude
for your power over him.

When you obtain power o'er your foe,
Let gratitude be to forgive ;
Show mercy, for that which you do,
Nought save that will you receive.

XCVI.

None ever made a resolve but it slipped out
off his tongue or appeared on his cheek.

If one hide aught in his heart,
To know it, you may it trace
Now in the course of his speech,
Now in some part of his face.

XCVII.

O God, forgive our significant glances and idle
utterances, and the lusts that our hearts
possess and lapses that our tongues obsess.

The sins I here do mention,
Lord, by Thy grace them pardon,
The cunning glance, and evil speech,
Lust's urge, my tongue's transgression !

XCVIII.

The miserly anticipates poverty, living in
this world the life of the poor, and
being called to account with the rich
in the next.

The miserly man doth permit
Speedy access unto poverty ;
Here he doth live in poor men's style,
There will give account like the wealthy.

XCIX.

A wise man's tongue is behind his heart.

When the wise has occasion to speak,
His heart to his tongue gives guidance ;
Till he have pondered them deep within
Words from his tongue find no utterance.

C.

A foolish man's heart is behind his tongue.

When the fool has occasion to speak,
His tongue leads, his heart follows after ;
Whate'er he finds he utters,—and then
Permits his heart ~~the words~~ to ponder.